

Shan e Nuzul: Circumstances of the Revelation of The Holy Quran

Discourses Delivered by Hazrat Mirza Tahir Ahmad -
Khalifatul Masih IV in January 1998

1. 19th January 1998

The contemporary scholars have for no reason entangled themselves into the debates about the Circumstances of the Revelation and in doing so they restrict and dishonour the meanings of *The Holy Quran*. Moreover it should also be taken into account that the Circumstances of Revelation is one thing and the Occasions of Revelation is another. One can understand *The Holy Quran* in its entirety without [recourse to] the Circumstances of Revelation. Whilst in the cave of Thor with Hazrat Abu Bakr the Holy Prophet ﷺ said '**Do not worry for Allah is with us**':

If you do not help him then know that Allah helped him even when the disbelievers drove him out while the two of them were both in the cave when he said to his companion 'Do not worry for Allah is with us.' Then Allah sent down His Peace on him and strengthened him with hosts which you did not see and tumbled the word of those who disbelieved, and it is the word of Allah alone which is supreme. Indeed Allah is the Mighty the Wise.¹

This is a fine point and removes the allegations made by the Shi'ites against Hazrat Abu Bakr. Similarly there are Quranic verses mentioning Hazrat Zainab. I desire that our scholars should also research and specialise in it and separately collect the verses connected to the Instances of Revelation with regards to the sciences of *Hadith* narration and their reliability. I expect that our scholars will carry out further work in this field.

Muhammad Ibn Sirin asked Ubaidah as-Salmani about a verse of *The Holy Quran* and he replied 'Fear God. Those people who knew what occasion or who a verse is revealed about have passed away.'

The Traditions are utterly silent about the excellent Social life of the Holy Prophet ﷺ in which he would often have invited his friends and associates to dine with him. But *The Holy Quran* mentions it in astonishing detail. The Story of the Ifk has been detailed in some verses. Among those who falsely accused Hazrat Aisha was a destitute relative of Hazrat Abu Bakr he used to help financially. He decided to stop this help after this incident. But he was told not to do such a thing. One should not cease helping some poor and needy relatives who happen to commit wrong because it is up to God to punish them. These same things are happening in this day and age. One receives many letters that such and such are deserving but are weak in this and that regard with the administration of the Movement. I write to them that if they are needy then they should always continue to be helped. So observe how the

¹ *The Holy Quran*. Al Tawba [The Repentance]: 40.

Background of Revelation may be connected to an incident but the commandment is a continual and everlasting one and is relevant to every age. The beautiful concept of the Social Structure of an ideal Islamic society which is captured in detail in Surah al-Ahzab [The Confederates] verse number 54 is not found in the Traditions:

O ye who believe! Do not the houses of the Prophet unless you have been invited to [a] meal and even then linger not in wait for it *so early* before the food has been cooked. Then enter when you are invited and when you have eaten disperse without staying on to chatter. That causes inconvenience to the Prophet but he is shy to ask you to leave. But Allah does not shrink from saying what is true. So when you ask the wives for something ask them from behind a curtain. That is purer for both your hearts and for their hearts. For it behoves you not to inconvenience the Messenger of Allah just as you should never marry his wives after him. That would be such an enormity before Allah.

The Holy Quran itself clarifies the events of its revelation and it does not require any external need for mentioning any context of the revelation [as in the following verses]:

1. O ye who believe! Do not raise your voices above the voice of the Prophet and speak not loudly to him as some of you speak aloud to each other lest your deeds become vain without your knowing it.²
2. No blame lies on the weak nor on the sick nor on those who have no means to spend if they are sincere to Allah and His Messenger. There is no cause of reproach against those who do good deeds; for Allah is the Most Forgiving the Merciful.³
3. As well as to the three who *remained behind*, until the earth seemed too narrow for them despite *all* its vastness, and their very souls closed in around them for them till they were convinced that there was no refuge from Allah save unto Himself. Then He relented towards them in mercy that they might return repenting. Verily it is Allah Who is Oft-Returning and Merciful.⁴

Similarly there are the early verses of Surah Abasa [He Frowned].

© [Rehan Qayoom](#) / The Tahir Archive, 2012.

² Al Hujrat [The Inner Chambers]: 3.

³ Al Tawba [The Repentance]: 3.

⁴ Ibid, 118.